CHURCH RECORD.

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THE CHURCH RECORD.

FRANCIS L. HAWKS, D. D.,
PROPRIETOR AND EDITOR.

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Historical.

A SUMMARY ACCOUNT of the State of the Church in the Province of New-York, as it was laid before the Clergy, convened, October 5th, 1704, at New-York, by the appointment of his Excellency, Edward Lord Cornbury, and Colonel Francis Nicholson.

In this Province there are ten counties: *First*, New-York, in which there is an English Church, called and known by the name of Trinity Church, already built, and the steeple raised to a considerable height by the voluntary contributions of several persons, a full account whereof has been already given in a former scheme to my Lord of London. The Rector of this church is maintained by a tax levied upon all the inhabitants of the city, amounting to 160*l.*, one hundred whereof is entailed forever upon the incumbent for the time being, and sixty pound is added by the influence of his Excellency the Governor, and an act of the General Assembly, during the life and residence of the present incumbent, Mr. William Vesey.

And for his further encouragement, his Excellency, out of his great goodness, hath ordered in Council, twenty-six pound per annum to be paid out of the revenue for the rent of the house of the said incumbent.

His Excellency hath also, by a law, incorporated the Rector and all the inhabitants of this city of New-York, that are in communion with the Church of England, as by law established, by which they and their successors are vested with sundry rights and privileges; particularly the said law hath enacted, that the patronage and advowson of the said church, and right of presentation after the death of the present incumbent, or upon the next avoidance, shall forever thereafter belong and appertain to the Church-wardens and Vestrymen of the said church, in communion with the Church of England, which before was in the Vestry chosen by all the inhabitants of the said city. This privilege establishes the Church upon a sure and lasting foundation.

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BENEFACTIONS OF TRINITY CHURCH OF NEW-YORK.

The Right Honorable and Right Rev. Father in God, the Lord Bishop of London, hath given a bell to the said church, value 60*l.*

His Excellency has also very liberally contributed to the said church, and besides used his interest to promote the same.

A sum of about three hundred pounds formerly collected in the province of New-York for the redemption of some captives in Algiers; in a brief for collecting the said sum, it is provided that in case the redemption or death of the said captives shall happen before the arrival of the said sum in Holland, that then it shall be disposed of to such uses as are mentioned in the said brief, the slaves being either dead or redeemed before the money was transmitted, his Excellency in council hath assigned the said sum for the finishing of the steeple of Trinity Church.

His Excellency the Governor, taking into his consideration the great charges the parishioners have been and are still at in raising the edifice and steeple to that perfection they designed it, hath been graciously pleased to recommend to her Majesty the Queen, that it may please her Majesty to bestow a farm within the bounds of the said city known by the name of the King's Farm, to the use and benefit of said church, with half an acre of ground adjoining to the said church designed by his Lordship for a garden and a house to be built for the said incumbent.

His lordship has been pleased to encourage religion, and discountenance vice in the said Province by proclamation, and has used his utmost endeavors to promote the public worship of God, and train up youth in the doctrine and discipline of the Church of England, particularly in the city of New-York, and hath contributed to the building a French Church. And since the death of the late minister of the French Congregation, resolves to use his interest to introduce a French minister that shall have Episcopal ordination and conform to the constitution of the Church.

His lordship hath also been highly instrumental in enacting a law for establishing a Latin free school, and to endow it with a salary of fifty pound per annum, to which station his lordship hath preferred the ingenious Mr. George Muirson, who for sometime discharged that function with approbation and success.

Two other schools are likewise established in this city by his Excellency's care, and by these and other means, the Church daily increaseth, and it is to be hoped if God pleases to continue his Excellency in the administration of this Government, this Church is in a fair way of becoming the greatest Congregation upon the Continent.

We are willing, with much submission to represent to the Honorable Society, how that excellent design of theirs in supplying us with a Catechist might have their pious endeavors better served, if instead of the pious and deserving Mr. Elias Neau, who was brought up a merchant and in good business, the worthy and ingenious Mr. Muirson, who is now going for England in the hopes of being admitted into holy orders, were appointed for that purpose. Mr. William Vesey might be assisted by him, and for his encouragement has promised him thirty pounds per annum at his arrival, being sensible how much this place abounds with Indian slaves and Negroes, this is the state of the Church in the city of New-York.

WILL. VESEY, Rector of New-York.

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LONG ISLAND.

In Long Island in the province of New-York, are three counties, viz. King's, Queen's and Suffolk county; Kings County, consisting of four Dutch congregations supplied formerly by one Dutch minister, but now without any by the death of the late incumbent, they are sometimes supplied by the Rev. Mr. Vesey where he finds all the English and some of the Dutch well affected to the Church of England.

A minister sent by the society to that county with some encouragement for a maintenance to preach and be a schoolmaster, would be a great instrument of bringing the youth and others to the Church. WM. VESEY.

In Queen's County, consisting of five towns divided into two parishes, and endowed with 60*l.* of New-York money per annum, each parish paid by a tax levied on all the inhabitants in the county by act of General Assembly.

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JAMAICA.

The parish of Jamaica in said county, consists of three towns, Jamaica, New Town, and Flushing. In the town of Jamaica there is a church of stone, built by a tax levied on the inhabitants of the said town by an act of General Assembly, it has a high spire with a bell, but is not furnished with pulpit, pews, or utensils.

The church was built in the street; there is also a house and some land recorded for the parsonage, which was formerly in the possession of the independent minister, but now in the possession of the present incumbent by his Excellency Lord Cornbury's favor, who has been the great promoter of the church in this province and especially at this place.

In New-Town there is a church built, and lately repaired by a tax levied on the inhabitants by an act of General Assembly: this church was formerly possessed by a dissenting minister, but he being gone, it is in possession of the present incumbent by his Excellency's favor.

Flushing.—In this town there is no church, whereas the other two towns are chiefly inhabited by independents; this is inhabited by the Quakers.

The Rev. Mr. Urquhart, the present incumbent, resides at Jamaica, according to the directions of an act of Assembly mentioning it as the parochial church, and there preaches and reads

Divine Service twice on the Sundays for two Lord's days successively, and on the third Sunday preaches and prays twice at New-Town and at Flushing once a month on the week days, and by the blessing of God the congregations in the respective towns daily increase.

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HAMPSTEAD.

The parish consists of two towns, Hampstead and Oyster Bay In Hampstead there is a church, a house and lands for the minister, the people are generally well affected to the Church of England, and long for the arrival of the Rev. Mr. Thomas.

In Oyster Bay there is no church, but a considerable number of people desirous of a minister.

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ACCOUNT OF SUFFOLK COUNTY.

In Suffolk county, in the east end of Long Island, there is neither a Church of England minister, nor any provision made for one by law, the people generally being Independents, and upheld in their separation by New-England emissaries. But there are several already well affected to the Church, and if one or two ministers were sent among them, supported at first by the Society, it would be an excellent means of reconciling the people to the Church, and of introducing an establishment for a minister by law.

WM. VESEY.

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WEST-CHESTER.—MR. JOHN BARTOW, Rector.

Here is a church built, but not finished, being neither glazed nor ceiled. The parish of West-Chester is divided into four several districts, viz: West-Chester, East-Chester, Younkers, and the Manor of Pelham.

There is 50*l.* settled on the minister's salary by act of Assembly.

There is twenty-three acres of land given by West-Chester division for a glebe.

There is one Independent congregation at East-Chester, whose minister designs to leave there, whose congregation upon his departure, are resolved to join with the Church.

At *Younkers* there is a small congregation of Dutch who have only a reader, and therefore, some of them who understand English, repair to the Church of West-Chester.

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RYE.—THOMAS PRITCHARD, Rector.

Here is no church, but the minister preaches in the town-house; the parish is divided into three districts, viz. Rye, Bedford and Mamaronets

There is a salary of 50*l.* per annum established by act of Assembly; the number of communicants are considerably increased, since the first celebration of the sacraments.

There is an independent church at Bedford where the minister designs to leave them, they are well affected to the church, and it is hoped when he is gone they will be in communion with her.

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STATEN ISLAND, RICHMOND COUNTY.

The greatest part of the people in this county are English, and there is a tax of 40*l.* per annum levied on the inhabitants of the said county for a maintenance to the minister, and it is very necessary and much desired by the people that a minister should be speedily sent them with some further encouragement from the society who has at this time an opportunity of reconciling most of them to the church. WILLIAM VESEY.

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ORANGE COUNTY.

In Orange County there are about 60 families of several nations, who have no minister, nor are able to raise a salary for one. WM. VESEY.

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ULSTER COUNTY, COMMONLY CALLED ESOPUS.

In this county the greatest number of people are Dutch, who, about twelve years since, sent to the Classis of Amsterdam for a minister, Mr. Newcolla, who being lately called home, left them destitute of any person to officiate among them, which his Excellency was pleased to take into consideration, and has appointed the Rev. Mr. Hepburn to preach and to read Divine service to them, whereby the English, who had never a minister among them, have the benefit of public worship, and are in good hopes of bringing the Dutch to a conformity.

The Rev. Mr. Hepburn has at present small encouragement from the people, but chiefly under God, depends on the kindness and bounty of his Excellency the Governor of this province.

WM. VESEY.

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ALBANY.

A large frontier town where most of the people are Dutch, who have from Amsterdam a Dutch minister, one Mr. Lydius, but there are some English families, besides a garrison of soldiers, who are a considerable congregation. A Church of England minister here will, in all probability do signal service not only by setting up a public worship to the joy and comfort of the English, who impatiently desire a minister, and persuading the Dutch and others to conform, but also in instructing the Indians which come in great numbers thither.

Mr. Moore, missionary to the Mohawks, is coming to settle here for sometime, by the directions of his Excellency, my Lord Cornbury, who gives him great encouragement, and has been particularly pleased to promise him presents for the Indians.

A BRIEF ACCOUNT of the State of the Church in the Province of Nova Cæsaria or New-Jersey, as it was before the Clergy convened, October 5th, 1704, at New-York, by the appointment of his Excellency, Edward Lord Cornbury, and Colonel Francis Nicholson.

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At *Burlington*, the chief town of the Western division of this province, there is a fair brick church built, called and known by the name of St. Mary, where there is a large congregation, supplyed at present by Mr. John Talbot and Mr. John Sharp, in their turns, who are itinerant missionaries.

The people have petitioned that a minister may be sent to reside amongst them, and that they may have some utensils for that church.

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HOPEWELL TOWNSHIP.

The township of Hopewell, near the falls of Delaware river, have begun to build a church in the center, between the towns of Croswick, Maidenhead, and Hopewell, from whence they have their congregation. They have petitioned the Bishop of London for a minister, and in the mean time it is supplied by the Rev. Mr. Talbot and Mr. Sharp.

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SALEM.

The township of Salem has subscribed for the building of a church.

Christ Church in Philadelphia City, the metropolis of this Province, Mr. Evan Evans, minister.

A schoolmaster is greatly wanting in this place, on whom 30*l.* per annum is already established, and he will meet with suitable encouragement.

Here are two churches, one English and one Swedish, without the town, one Presbyterian meeting, two Quaker meeting-houses, where they preach by turns, likewise the Anabaptists have a meeting. EVAN EVANS,

Minister of Philadelphia.

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TRINITY CHURCH at Oxford near Frankfort, in the County of Philadelphia.

Mr. Andrew Rudman, late Swedish minister by the direction of Mr. George Keith, serves there now in hopes of encouragement from the Honorable Society. The Church has been long since built, and the people lately reduced from Quakerism, are not so able or willing, as could be wished, to support a minister.

At Germantown, in the same county, the people are numerous they want both church and minister

EVAN EVANS.

In the eastermost division of the province of Nova Cæsaria and in the County of Monmouth, there are four congregations gathered in the township of Freehold, one at Zepimanay, another near Mehalopon, one congregation in the township of Middletown, where a church is begun to be built, another in Shrewsbury, as yet there is neither church nor maintenance.

The four congregations were gathered by Mr. Alexander Innes, and three of them are served in their towns by him, and the fourth being at a great distance, is sometimes served by the said Mr. Innes.

Another congregation on the south side or Raratan River and county of Amboy, was lately gathered by the labors of Mr. John Sharp.

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AMBOY.

In the city of Perth, Amboy, there is a congregation, and a house fitted up by some well-disposed persons for the public worship, at present, they intend to build a church and have subscribed towards it, and have been frequently visited by the itinerant missionaries. JOHN TALBOT.

JOHN SHARP.

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ELIZABETH TOWN.

At Elizabeth, in Essex County, there is a congregation gathered who have subscribed towards the building a church in the spring; they want a minister among them, and are willing to the best of their abilities, to contribute towards his maintenance notwithstanding that there are two dissenting ministers of the independent persuasion in the said town.

In the meantime they are sometimes supplyed by the Rev. Mr. Talbot.

His Excellency, my Lord Cornbury, hath contributed 25*l.* towards building a church.

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A SUMMARY ACCOUNT of the State of the Church in the Province of Pensilvania, as it was presented to a meeting of the Clergy of the Province of New-York, New-Jersey, and Pensilvania, etc., October 11th, 1704.

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DOVER HUNDRED.

There is a church built and like to be finished by the latter end of May, whose charge, when finished, will amount to 250*l.*

A minister is expected daily, the Rev. Mr. Crawford who was sent being forced back to England.

A salary of 55*l.* 17*s.* Pensilvania money being already subscribed and intended to be made up 60*l.* besides some land designed to be settled as a glebe.

A further account is sent to our diocesan.

EVAN EVANS.

APPEQUENOMY IN NEW-CASTLE COUNTY.

The church is boarded and covered, and by further assistance will be fit for service in a short time.

A collection of 130*l.* Pensilvania money, chiefly contributed by strangers, especially his Excellency Governor Nicholson.

No minister yet arrived, they have sent an address to our diocesan, and desire that one may be speedily sent in.

The people being of mean circumstances, cannot contribute much towards the support of a minister.

A more ample account is sent to the Bishop of London. EVAN EVANS.

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NEWCASTLE TOWN IN NEWCASTLE COUNTY.

A fair church of brick is building, the windows set in, and likewise to be covered before winter. The church is built on a part of ground where formerly was a fort, which we suppose may belong to the crown, but is now claimed by Mr. Pen proprietor, it is large enough for a minister's house and school-house, the inhabitants petition that her Majesty may be solicited to confirm this land to the use aforesaid.

The inhabitants have, and do still supplicate for a minister, and such a one as understands the Welch tongue, by reason of the removal of a great many Welch families from Radnor to this neighborhood.

They can make but a slender contribution by reason of their fewness and the opposition of dissenters, which are mostly Presbyterians, and therefore do humbly lay their case before the Honrable Society.

The word of God is sometimes preached here on week days by the minister of Chester.

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CHESTER TOWN IN CHESTER COUNTY.

The church is almost finished, and they have subscriptions sufficient to compleat it except the procuring church vestments, as a pulpit cloth and the like.

That church would be much improved if the land detained in the hands of one David Lloyd were restored to the church, or if the minister were maintained out of the Queen's Customs, as the minister of Philidelphia is, the people who are mostly converts from Quakerism being not forward, to be at any charge on such account.

A school is greatly wanting there, which should be dependant on the church, a great many of the Welch who lived in the country being removed to New-Castle, the rest are not able either to support a minister or build a church, they come eleven miles to church at Chester, but Mr. Evans and Mr. Nichols do visit them and preach in the Welch tongue.

[A library of such books as particularly relates to controversies are wanting here, the church is called St. Paul's, Mr. Henry Nichols, minister.]

THERE is no enemy can hurt vs but by our owne hands. Sathan could not hurt vs, if our owne corruption betrayed vs not: afflictions cannot hurt vs without our owne impatience: tentations cannot hurt vs without our own yeeldance; death could not hurt vs without the sting of our owne sinnes: sinne could not hurt vs without our owne impenitence: how might I defie all things, if I could obtaine not to be my owne enemie? I loue my selfe too much, and yet not enough. O God teache me to wish my selfe but so well as thou wishest me, and I am safe.—*Bishop Hall.*

Practical Christianity.

EXCERPTA.

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AN OLD-FASHIONED "SERMON AGAINST CONTENTION AND BRAWLING.

"THIS day, good Christian people, shall be declared unto you, the unprofitableness and shameful unhonesty of contention, strife, and debate; to the intent that, when you shall see, as it were in a table painted before your eyes, the evil-favoredness and deformity of this most detestable vice, your stomachs may be moved to rise against it, and abhor that sin, which is so much to be hated, and pernicious, and hurtful to all men. But among all kinds of contention, none is more hurtful than is contention in matters of religion. "Eschew," saith St. Paul, "foolish and unlearned questions, knowing that they breed strife." It becometh not the "servant of God to fight, or strive, but to be meek toward all men." This contention and strife was in St. Paul's time among the Corinthians, and is at this time among us Englishmen. For too many there be, which, upon the ale-benches or other places, delight to set forth certain questions, not so much pertaining to edification, as to vain-glory, and showing forth of their cunning, and so unsoberly to reason and dispute, that, when neither part will give place to other, they fall to chiding and contention, and sometime from hot words to further inconvenience. St. Paul could not abide to hear among the Corinthians, these words of discord or dissention, "I hold of Paul, I of Cephas, and I of Apollos:" what would he then say, if he heard these words of contention which be now almost in every man's mouth? He is a Pharisee, he is a Gospeller, he is of the new sort, he is of the old faith, he is a new-broached brother, he is a good catholic father, he is a papist, he is a heretic. O how the church is divided! O how the cities be cut and mangled! O how the coat of Christ, that was without seam, is all rent and torn! O body mystical of Christ, where is that holy and happy unity, out of which whosoever is, he is not in Christ? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to Christ our Head, except we be glued with concord and charity one to another. For he that is not of this unity is not of the Church of Christ, which is a congregation or unity together, and not a division. St. Paul saith, "That as long as emulation or envying, contention, and factions or sects be among us, we be carnal, and walk according to the fleshly man." And St. James saith, "If ye have bitter emulation or envying, and contention in your hearts, glory not of it: for where contention is, there is unsteadfastness and all evil deeds." And why do we not hear St. Paul, which prayeth us, whereas he might command us, saying, "I beseech you, in the name of our Lord Jesus Christ, that you will speak all one thing, and that there be no dissension among you; but that you will be one whole body, of one mind, and of one opinion in the truth." If his desire be reasonable and honest, why do we not grant it? If his request be for our profit, why do we refuse it? And if we list not to hear his petition of prayer, yet let us hear his exhortation, where he saith, "I exhort you, that you walk as it becometh the vocation, in which you be called, with all submission and meekness, with lenity and softness of mind, bearing with one another in charity, studying to keep the unity of the Spirit, by the bond of peace; for there is but one body, one Spirit, one faith, one baptism." There is, saith he, but one body, of the which he can be no lively member, that is at variance with the other members. There is one spirit, which joineth and knitteth all things in one. And how can this one Spirit reign in us, when we among ourselves be divided? There is but one faith; and how can we then say, he is of the old faith, and he is of the new faith? There is but one baptism: and then shall not all they which be baptized be one? Contention causeth division, wherefore it ought not to be among Christians, whom one faith and baptism joineth in an unity. But if we contemn St. Paul's request and exhortation, yet at the least, let us regard his earnest entreating, in the which he doth very earnestly charge us, and (as I may so speak) conjure us in this form and manner; "If there be any consolation in Christ, if there be any comfort of love, if you have any fellowship of the Spirit, if you have any bowels of pity and compassion, fulfil my joy, being all alike affected, having one charity, being of one mind, one opinion, that nothing be done by contention, or vain-glory." Who is he, that hath any bowels of pity, that will not be moved with these words so pithy? Whose heart is so stoney, that the sword of these words, which be more sharp than any two-edged sword, may not cut and break asunder? Wherefore, let us endeavor ourselves to fulfil St. Paul's joy here in this place, which shall be at length to our great joy in another place. Let us so read the Scripture, that by reading thereof, we may be made the better livers, rather than the more contentious disputers. If any thing be necessary to be taught, reasoned, or disputed, let us do it with all meekness, softness, and lenity. If any thing shall chance to be spoken uncomely, let one bear another's frailty.

He that is faulty, let him rather amend, than defend that which he hath spoken amiss, lest he fall by contention from a foolish error into an obstinate heresy. For it is better to give place meekly, than to win the victory with the breach of charity, which chanceth when every man will defend his opinion obstinately. If we be the Christian men, why do we not follow Christ, who saith, "Learn of me, for I am meek and lowly in heart?" A disciple must learn the lesson of his schoolmaster, and a servant must obey the commandment of his master; "He that is wise and learned," saith St. James, "let him show his goodness by his good conversation, and soberness of his wisdom. For where there is envy and contention, that wisdom cometh not from God, but is worldly wisdom, man's wisdom, and devilish wisdom." For the wisdom that cometh from above, from the Spirit of God, is chaste and pure, corrupted with no evil affections; it is quiet, meek, and peaceable, abhorring all desire of contention; it is tractable, obedient, not grudging to learn, and to give place to them that teach better for the reformation. For there shall never be an end of striving and contention, if we contend who in contention shall be master, and have the overhand; we shall heap error upon error, if we continue to defend that obstinately, which was spoken unadvisedly. For truth it is, that stiffness in maintaining an opinion breedeth contention, brawling, and chiding, which is a vice among all other most pernicions and pestilent to common peace and quietness. And as it standeth betwixt two persons and parties, (for no man commonly doth chide with himself) so it comprehendeth two most detestable vices: the one is picking of quarrels, with sharp and contentious words; the other standeth in froward answering, and multiplying

evil words again. The first is so abominable, that St. Paul saith, "If any that is called a brother be a worshipper of idols, a brawler, a picker of quarrels, a thief, or an extortioner, with him that is such a man see that ye eat not." Now here consider that St. Paul numbereth a scolder, a brawler, or a picker of quarrels, among thieves and idolaters; and many times there cometh less hurt of a thief, than of a railing tongue: for the one taketh away a man's good name; the other taketh but his riches, which is of much less value and estimation than is his good name. And a thief hurteth but him from whom he stealeth; but he that hath an evil tongue, troubleth all the town where he dwelleth, and sometime the whole country. And a railing tongue is a pestilence so full of contagiousness, that St. Paul willeth Christian men to forbear the company of such, and "neither to eat nor drink with them." And whereas he will not that a Christian woman should forsake her husband, although he be an Infidel, or that a Christian servant should depart from his master, which is an Infidel and Heathen, and so suffereth a Christian man to keep company with an Infidel; yet he forbiddeth us to eat or drink with a scolder, or quarrel picker. And also in the sixth chapter to the Corinthians, he saith thus, "Be not deceived; for neither fornicators, neither worshippers of idols, neither thieves, nor drunkards, nor cursed speakers, shall dwell in the kingdom of heaven." It must needs be a great fault, that doth move and cause the father to disinherit his natural son. And how can it otherwise be, but that this cursed speaking must needs be a most damnable sin, the which doth cause God, our most merciful and loving Father, to deprive us of his most blessed kingdom of heaven?

Against the other sin, that standeth in requiting taunt for taunt, speaketh Christ himself, saying, "I say unto you, Resist not evil; but love your enemies, and say well by them that say evil by you, do well unto them that do evil unto you, and pray for them that do hurt and persecute you; that you may be the children of your Father which is in heaven, who suffereth his sun to rise both upon good and evil, and sendeth his rain both upon the just and unjust." To this doctrine of Christ agreeth very well the teaching of St. Paul, that chosen vessel of God, who ceaseth not to exhort and call upon us, saying, "Bless them that curse you; bless, I say, and curse not; recompense to no man evil for evil; if it be possible (as much as lieth in you) live peaceably with all men."—*First Book of Homilies.*

THE HAPPY MAN.

He is an happy man, that hath learn'd to read himselfe more then all books; and hath so taken out this lesson, that hee can neuer forget it; That knowes the world, and cares not for it: That after many trauerses of thoughts, is growne to know what he may trust to, and stands now equally armed for all euents: That hath got the mastery at home, so as he can crosse his will without a mutiny, and so please it, that he makes it not a wanton: That in earthly things wishes no more then nature; in spirituall, is euer graciously ambitious: That for his condition, stands on his owne feet, not needing to leane vpon the great; and can so frame his thoughts to his estate, that when he hath least, he cannot want, because he is as free from desire, as superfluitie: That hath seasonably broken the head-strong restinesse of prosperitie, and can now menage it at pleasure: Vpon whom, all smaller crosses light as haile-stones vpon a roofe; and for the greater calamities, he can take them as tributes of life, and tokens of loue; and if his ship be tossed, yet he is sure his anchor is fast. If all the world were his, hee could be no other than he is; no whit gladder of himselfe, no whit higher in his cariage, because he knowes, contentment lies not in the things he hath, but in the minde that values them. The powers of his resolution can either multiply or substract at pleasure. He can make his cottage a Mannor, or a Palace when he lists; and his home-close, a large dominion; his staind cloth, Arras; his earth, plate; and can see state in the attendance of one servant; as one that hath learned a mans greatnesse or basenesse is in himselfe; and in this, he may euen contest with the proud; that he thinks his owne the best. Or, if he must be outwardly great, he can but turne the other end of the glasse, and make his stately Mannor a low and strait Cottage; and in all his costly furniture he can see not richnesse, but use; he can see drosse in the best metall, and earth through the best clothes; and in all his troupe, hee can see himselfe his owne seruant. He liues quietly at home, out of the noise of the world, and loues to enjoy himselfe alwaies, and sometimes his friend, and hath as full scope to his thoughts, as to his eyes. He walkes euer euen, in the mid-way betwixt hopes and feares, resolued to feare nothing but God, to hope for nothing but that which he must haue. Hee hath a wise and vertuous minde in a seruiceable body; which that better part affects as a present seruant, and a future companion; so cherishing his flesh, as one that would scorne to be all flesh. He hath no enemies, not for that all loue him, but because he knowes to make a gaine of malice. He is not so ingaged to any earthly thing, that they two cannot part on euen termes; there is neither laughter in their meeting, nor in their shaking of hands, teares. He keepes euer the best company, the God of spirits, and the spirits of that God; whom he entertains continually in an awfull familiaritie, not being hindred, either with too much light, or with none at all. His conscience and his hand are friends, and (what Deuill soeuer tempt him) will not fall out. That diuine part goes euer vprightly and freely, not stooping vnder the burden of a willing sinne, not fettered with the gieues of vniust scruples. He would not, if he could, run away from himselfe, or from God; not caring from whom he lies hid, so he may looke these two in the face. Censures and applauses are passengers to him, not guests; his care is their thorow-fare, not their harbour; hee hath learned to fetch both his counsell, and his sentence from his owne brest. He doth not lay weight vpon his owne shoulders, as one that loues to torment himselfe with the honour of much imployment; but as hee makes worke his game, so doth he not list to make himself work. His strife is euer to redeeme, and not to spend time. It is his trade to doe good; and to thinke of it, his recreation. He hath hands enow for himselfe and others, which are euer stretched forth for beneficence, not for need. He walkes cheerfully in the way that God hath chalked, and neuer wishes it more wide, or more smooth. Those very tentations whereby he is foiled, strengthen him; he comes forth crowned, and triumphing out of the spirituall battels, and those scarres that hee hath, make him beautifull. His soule is euery day dilated to receiue that God, in whom he is; and hath attained to loue himselfe for God, and God for his own sake. His eyes sticke so fast in heauen, that no earthly object can remoue them; yea his whole selfe is there before his time, and sees with *Steuen*, and heares with *Paul*, and enjoyes with *Lazarus*, the glory that he shall haue; and takes possession before-hand of his room amongst the Saints; and these heauenly contentments haue so taken him vp, that now he lookes downe displeasedly vpon the earth, as the region of his sorrow and banishment; yet joying more in hope, then troubled with the sense of euils, hee holds it no great matter to liue, and his greatest businesse to die; and is so well acquainted with his last guest, that he feares no vnkindnesse from him; neither makes he any other of dying, then of walking home when hee is abroad, or of going to bed when he is weary of the day.—Hee is well prouided for both worlds, and is sure of peace here, of glory hereafter; and therefore hath a light heart, and a cheerefull face. All his fellow creatures reioyce to serue him; his betters the Angels love to obserue him; God himselfe takes pleasure to conuerse with him, and hath Sainted him afore his death, and in his death, crowned him.—*Bishop Hall*

It was not for nothing that the wise Creator of all things hath placed gold and siluer, and all precious minerals vnder our feet to be trod upon, and hath hid them low in the bowells of the earth, that they cannot without great labour be either found, or gotten: whereas he hath placed the noblest part of his creation aboue our heads: and that so open to our view, that we cannot chuse but euery moment behold them. Wherein what did he else intend, but to draw away our mindes from these worthlesse, and yet hidden treasures, (to which he foresaw wee would be too much addicted) and to call them to the contemplation of those better things, which (beside their beauty) are more obuious to us, that in them we might see and admire the glory of their Maker, and withall seeke our owne? How do those men wrong themselues, and misconstrue God, who (as if hee had hidden these things, because he would haue them sought, and laid the other open for neglect) bend themselues wholly to the seeking of these earthly commodities! and doe no more minde Heauen, than if there were none. If we could imagine a beast to haue reason, how could he be more absurd in his choice? How easie is it to obserue, that still the higher we goe, the more puritie and perfection we finde! (So earth is the very drosse and dregs of all the elements: water somewhat more pure than it; yet also more feculent than the ayre aboue it: the lower ayre lesse pure than his vppermost regions; and yet these as farre inferior, to the lowest heauens: which againe are more exceeded by the glorious and empyriall seate of God, which is the heauen of the iust:) Yet these brutish men take vp their rest, and place their felicitie in the lowest and worst of all Gods workmanship; not regarding that, which with it owne glory can make them happy. Heauen is the proper place of my soule: I will send it vp thither continually in my thoughts, whiles it soiournes with me, before it goe to dwell there for euer.—*Bishop Hall.*

Oh be persuaded, it deserves your diligence, and that without delay, to seek somewhat that may be constant enough, to abide with you and strong enough to uphold you in all conditions, and that is alone the free grace and love of God. Happy they who have this favor and grace shining into their souls, for by it they shall be led to that city, where the sun and the moon are needless, for the glory of God doth lighten it and the Lamb is the light thereof.—*Leighton.*

Education.

[*For the Church Record.*]

REMARKS ON POPULAR EDUCATION.

NUMBER VI.

THUS far, our inquiries have been directed to the actual amount of religious influence in our system of public instruction and popular literature. And I believe it has been shown, that, from the primary school to the university, and throughout the whole body of our popular reading—of that description of it too, which is designed to enlighten and elevate the people—the Christian religion, as a constant and controlling element, is excluded. I shall now proceed to show that this exclusion of the Christian religion from our schools and other modes of public instruction, is a virtual exclusion of all sound morality. And in so doing, the great solecism of modern reformers, that "*knowledge* is not only power, but *virtue*," will be opposed by an array of statistics that cannot be refuted. It will also be shown, that those other modes of religious education, such as the Sunday School and parental care afford, and which many good people seem to suppose sufficient to answer for all deficiencies elsewhere, are so limited in their extent, and so imperfect in their provisions, as utterly to exclude all ground for such sanguine expectation, as generally prevails, and which rests the hope of national salvation on their unaided influence.

But before proceeding to these topics, the discussion of which will embrace the whole moral effects of that system of education, which regards the intellect alone, and the *formal proofs* of its inadequate power to control the passions of men, and thereby to lessen even the amount of overt crime in a nation—I wish to make plain certain broad and palpable evidences of its baneful results, which ought not to escape the notice, nor fail to affect the heart of every philanthrophist and patriot.

The most casual observer must have noticed that the public mind generally, is fast losing that nice and strong sense of *moral obligation*, which characterized and rendered illustrious the fathers of the republic. The violation of solemn contracts —refusal to comply with obligations voluntarily assumed—defalcations, (a word invented "by authority" for stupendous robbery)—deceptive speculations, &c. show that there is some paralysing influence reaching to the inner code of society, and nullifying the legislation of conscience itself.

And such offences are not only wofully increasing in number, but in aggravation; yet the public mind does not manifest that sense of their enormity, their moral turpitude, which it would if there were not some *moral defection* tainting the whole body politic.

Crimes of the most atrocious character are now detailed in every weekly gazette, and what gives them their most startling feature, and makes them ominous of evils unrevealed, is the fact, that they are appearing upon the higher points of society—they are in the high places where we have supposed such successful temptation to crime could not reach. Men of fairest outward virtue, and therefore confided in by their fellow citizens, and by them placed in offices of important trust, are daily violating all that confidence, and abusing all that trust. But what renders these things the more appalling to every thinking man, is *the apathy of the community* in regard to them. There is, to be sure, at the first announcement of some stupendous iniquity, a look of astonishment, and a significant sigh at the evil times upon which we have fallen; but there is none of that deep, abiding feeling which leads men to sift out the hidden or remote *cause*, and to ply the axe to the *root* of this moral upas that is branching over the land and distilling its poison around the hearts of almost every family, and flourishing with a rank luxuriance in what the nation calls its nurseries of virtue and morality. Men are apt to look upon these things as merely an accidental explosion of the moral elements—the result of some mighty bound of temptation—a surprise upon long-tried virtue, producing a sudden unlooked-for eruption of iniquity, instead of attributing them to that train of silent causes, whose living root lies far back in the defective, unphilosophical principles of education; which has dissociated the only power that can control the passions, from that which has given them new vigor and potency. And while we have been congratulating ourselves upon the opening of the "fountains of knowledge" among the people, we have been careful to exclude from them the "river of life," and instead of seeing righteousness flow down our streets like a river, we have setting in upon us, the waters of death; and the mighty crush that now and then astonishes us, in the down-fall of what appeared to us a building on the rock, is only the result of the undermining influence of this current, which, as it swells and rushes on, will sweep away the sandy foundations of that prudential morality, which we teach without the sanction of the Bible, and 'whelm our nation in the floods of ruin.

Again, look at the recognition of a Divine Providence, and the spirit of pious dependence that characterized the early history of our *government*, and contrast it with the reckless indifference, if not impiety, that marks it now. On the surrender of Lord Cornwallis, Oct. 1781, the event which decided the war of the revolution, in his orders for the day, Washington says:—"Divine service shall be performed to-morrow in all the brigades and divisions. The commander-in-chief recommends that all the troops, that are not upon duty, do assist at it, with a serious deportment and that sensibility of heart, which, the recollection of the surprising and particular interposition of Divine Providence in our favor claims."*

About this time, there were no less than *eight* seasons of national thanksgiving set apart by the "government." And on one of these occasions of thanksgiving, Congress adds, in its recommendation: "Above all, that He hath diffused the glorious light of the Gospel, whereby, through the merits of our glorious Redeemer, we may become the heirs of eternal glory: and pray that he would establish these United States on the basis of religion and virtue." How would such language from our national Congress astonish their degenerate descendants now?

In 1776, Congress urges their fellow-citizens to observe a day of fasting and prayer: "that we may," say they, "by a sincere repentance and amendment of life, through the merits and mediation of Jesus Christ, obtain pardon."

In 1777, Congress appointed a committee to advise as to printing an edition of 30,000 bibles: the committee reported, "the use of the bible being so universal and its importance so great, that 20,000 English bibles be imported at the expense of Congress." Congress ordered the importation.†

If such things were proposed now-a-days, it would frighten both legislators and people out of their propriety. So completely is religion excluded from all the affairs of men, that the recognition of its principles in any of the business of life, especially in the business of legislation, has to the minds of those who claim particular patriotism and devotion to the dear people, unequivocal indications of a disposition to unite "Church and State." To prevent so dreadful a calamity—to keep the church and state entirely distinct, they seem to think can be accomplished only by expelling religion from the heart of every man in the state. So far are our public men, now, from that spirit of reverence and piety that would lead them to formal, public, and frequent "fasts" for our national sins, and "thanksgivings" for national blessings, that the Congress can hardly endure the presence of a Chaplain to invoke the Almighty's blessing upon their deliberations. At the last Congress, an earnest debate was elicited on the motion to go into an election of that officer, several publicly declaring, that they would not vote for such services. On which occasion, JOHN Q. ADAMS, *clarum et venerabile nomen*—alluded to the great change, which, in this respect, had come over that body, and referred, in a touching manner, to the time that "tried men's souls," and our fathers put their trust in God. "For more than twenty years," said Mr. Adams, "the *honor* of a negative vote was confined to one solitary member," now, they are counted by tens, and at the present ratio of increase, they will soon be able to sever the last link, that binds them to a recognition of the living God. How complete the correspondence, in the efforts to expel the religion of the gospel from the circle of their influence, between the schools, the libraries, and the government of the nation! And the expulsion of it from the two last, is, as I believe, to be viewed in the light of an *effect*, of which, expulsion of it from the first, is the *cause*.

Again, the effects of this irreligious system of education is to be seen in the character and condition of our *youth*. And, first, the object and end of life—the *profession* to which they aspire, is, almost universally, a low and mean one. Noble and exalted aims, aspirations for something that shall dignify and expand their souls, efforts to do something that shall honor God, and benefit their race, something that shall embalm their name in the memory of the good, and be to their God better than the odour of sacrifice—all this is exchanged for the low and selfish aims, that can be realized only in the accumulation of riches. Children, now-a-days, are educated *to make money*; or as it is expressed in familiar phrase, "*to get along in the world.*" This passion has got possession of the *young*, not less than the old among us; and like the evil spirits of which we read, while it takes "possession," it has an expulsive power, that excludes all other tenants, and like them, leads "the possessed" from every lofty, generous, and ennobling pursuit, to low, selfish, and destructive courses. This devotion to mammon is our most distinct, as it is our most unenviable national characteristic. Like those eastern idolaters, who began to worship the unseen God by visible, gross representations of his attributes, and who, as the idea of a spiritual deity faded away from their sensualized imaginations, bowed down to those stocks and stones, by which he had been represented; like them, losing sight of the *end* for which alone riches should be valued, we have rested our affections upon wealth itself; and so impercepti-

* Sparks Life and Writings of Washington.
† Journal of Congress.

ble, and, at the same time, universal, has been this transfer, that no one amongst us seems to be astonished at seeing the whole nation bowing down at the shrine of the golden calf. These things could never happen when the system of national education was based upon the principles of the Bible, and its lofty and pure morality adopted as the standard and rule of life. A *second* characteristic of our children and youth, which stands out in bold relief, and as a prominent result of deficient religious culture, is their *irreverence* and *disobedience*. It is not only annoying, but absolutely alarming, to witness the evidence of the almost total obliteration of the sentiment of respect and veneration from the minds of our children and youth. And alas! for the remedy:—the very rudeness of these untamed bedlamites, is sometimes looked upon by the weak and mistaken parents, as the cherished indications of smartness; and their very *impudence* is regarded as the exponent of a lofty spirit of independence! No man with his eyes open, can fail to see that these evils originate in the neglect of parents and teachers to cultivate the sentiment of reverence and respect and obedience by the only appropriate means—*the Bible*, whose principles can never be instilled into the mind without producing a reverent disposition, that will cause the subject of it, not only to stand in awe of the Almighty, but conduct himself "lowly and reverently to all his betters."

But this sentiment is gone! and we can hardly find anything left to answer to the old-fashioned notion of *childhood* and *youth*. Like the seasons near the frigid zone, where winter leaps at a single bound into the lap of summer, without a spring, so do infants among us, now, jump the whole distance of the season of childhood and youth, into the maturity and freedom of manhood; and like Minerva from the head of Jupiter, do they come forth from their cradles all armed and equipped to assert their rights, and to show, that as "every generation groweth wiser and wiser," they too are wiser than father or mother. Yes, we are fast verging, in this particular, toward that political and social millenium, which the Woolstoncrafts, Wrights, Owens, Martineaus have prophesied of, and longed for; when children, freed from the artificial restraints of religious and social imposition, shall be left to the "spontaneity of nature," and exhibit the fair fruit of domestic multiplication, and social agrarianism.

This spirit of lawless, irreverent recklessness is exhibited in overt acts like the following, which may be seen in every day's gazette.

"DISTURBING PUBLIC WORSHIP.—Two young men were bound over, on Tuesday, by the mayor, on a charge of having been disorderly and riotous in Wesley chapel, on Sunday evening last." *Phila. Ledger*, March 4th.

"A young man was yesterday brought before the mayor, and ordered to recognize in the sum of $400 to appear at the court of sessions on the charge of grossly disturbing public worship, on Sunday last, in the Salem church. Such gross violations have, of late, *become too common*, and if shame will not cause them to desist, the *law* must interpose to protect our houses of worship from disturbance."—*North American*, Jan. 19th.

"The *law* must interpose;"—Alas! the evil has its origin in something which the *law* cannot reach.

"*Quid* LEGES *sine* MORIBUS *unæ proficiunt?*"*

* Horace.

What avails the statute book while in the education of the nation you leave out the only conservative element that can regulate and purify their morals?

Look again, also, to that large class of young men growing up in our towns and cities; apprentices and clerks, and grown boys of no particular occupation; notice their habits of irreverence and indecency and sin, as they throng the streets at night, or gather to their rendezvous of iniquity. Look at that still larger class of boys—school boys—who seem to have entirely lost the sentiment of respect for character, age, or station, and whose notions of "*meum* and *tuum*," one would think, from their indiscriminate appropriation of exposed articles, were not the most clearly defined under the influence of our "glorious system of common school education;"* and whose destructive propensities are so fully developed, that neither works of art nor utility are safe from their vandal ravages. Houses, fences, public buildings, and churches—all, all are made to bear indelible marks of the precious system of their moral training.

Turning to an article in the American Biblical Repository on "Social Condition in the United States," I find the following which I here quote, as illustrating the point under discussion.

"The crowds of profane, idle, and vicious boys which infest our large cities, and swarm in our great thoroughfares, afford painful proofs of the *sad deficiency in school and parental instruction.*" The following paragraph which has appeared in our papers during the present month, (July, 1838,) is a vivid illustration of the same point.

"*Irresponsible Boys.*—There is a class of youth growing up in our large towns free from the restraint of a proper guardianship, of whom society has much to fear. Hundreds come in from the country in pursuit of trades and employment, who are thrown into promiscuous association in boarding houses, over whom there is no sort of supervision whatever, except during the working hours of the day. Thus, left to themselves, without instruction, or the attractions of domestic society, they naturally seek excitement in the streets, or elsewhere. Until something is done to remedy this defect, we must expect to be cursed with street brawls, intemperance, and incendiarism of every sort."†

I have mentioned the propensity to destroy or deface works of art so prevalent among our youth, as a natural *result of the system of education that excludes religion* from its teachings. It is well known that in Prussia, Bavaria, Saxony, &c., the whole system of public instruction is based upon the religion of the gospel. It is "first, last, middle, and without end." And what is the effect of it upon these propensities? Says Professor Stowe, who visited these countries for the express purpose of examining their system and its effects, in the article from which I have quoted above; "Where children are *properly educated* this species of Vandalism does not exist. In Prussia, in Saxony, in Wurtemburg, the public walks and private gardens, the collections of statues, paintings, and other works of art, the great libraries, are thronged, especially on holidays, with men, women, and children, from every class in society; but not a flower is broken, no picture is soiled, no statue bruised, no book mishandled, unless it be by some Vandal foreigner. By order of government the roads in Prussia are lined on each side with fruit trees. Riding from Berlin to Halle, I noticed that some of them had a wisp of straw attached to them. I inquired of the coachman what it meant. He replied, that those trees bore choice fruit, and the straw was notice to the public not to take fruit from those trees without special permission. 'I fear,' said I, 'that such a notice in my country, would be but an invitation to roguish boys to attack them.' '*Haben Sie keine Schulen?*' (*Have you no schools.*) was his significant rejoinder."*

Yes; we have schools, but having expelled the religion of the New Testament, they can do little towards creating such a nice, delicate, and efficient moral sensibility in the heart of the people.

I had intended, in this number, to point out another feature of our moral degeneracy, in the spirit of violence, and opposition to law and order, that is so fearfully increasing among us. In the history of no nation, perhaps, can we find a chapter recording such rapid degeneracy, in this particular, as that which should describe the history of the last 20 years of our own. Never before have we seen such impatience under restraints so wholesome. The broad Ægis of salutary law, which extends its protection and support alike over all, and which, being pierced to strike one, lets in the blow upon the great heart, the very vitals of the body-politic, is daily exposed to the rude tilting of lawless, inconsiderate men. But on this topic, I cannot now enlarge. The bare suggestion of it will afford ample food for thought to every reflecting man.

Such are some of the broad, palpable results of the system of education that neglects the immortal soul. In future numbers I shall undertake to show, that knowledge has no power to rectify the moral sentiments of a people. C. D. J.

* THE RISING GENERATION.—About 500 young robbers, it is estimated, daily perambulate the streets of New-York, stealing every thing they can lay their hands on. One detachment visits the *auctions*, cut the bags, baskets, and barrels, and carry off an immense quantity of their contents: another set, steal the mechanics tools, nails, lead, and other articles, from public and private buildings. Our own city can boast of a similar band."—*Public Ledger, Philadelphia, Feb. 15.*

† Biblical Repository, Jan. 1839, p. 148.

Ecclesiastical Intelligence.

MASSACHUSETTS.

On Thursday, 25th February, an ordination was held by Bishop Griswold, in St. Anne's Church, Lowell, when Mr. Moses Parsons Stickney was admitted to the holy order of deacon. Morning prayer was read by the Rev. John Woart, rector of Christ Church, and an excellent sermon was preached on the occasion by the Rev. Thomas M. Clark, rector of Grace Church, Boston. The candidate was presented by the Rev. Mr. McCoy, of Lowell, and the holy communion was administered by the bishop, with his accustomed simplicity and unction. In the afternoon, the service was performed by the Rev. Mr. Stickney, and a very impressive discourse on the difficulties of the Christian life was given by the Rev. Mr. Clark. Ten persons were then presented for confirmation, who, after receiving the solemn rite, were addressed by the Rev. Mr. Woart, in a pertinent, forcible, and affecting exhortation, to derive spiritual life from God, by a constant attention to private meditation and prayer. Mr. Woart had preached on the evening previous, Wednesday. The sermons were of the most practical character, and full of stirring appeal to both saints and sinners. All the services were conducted in a manner appropriate to the solemnity of the season, and were well attended. The seed was sown and watered. May God give increase.—*Christian Witness.*

* Biblical Repository, Jan. 1839 p. 149.

On Sunday last, Bishop Griswold visited St. Matthew's Church, South Boston, preached twice, and confirmed five persons. We are glad to learn that this parish is in a flourishing condition.—*Ibid*

Christ Church, Cambridge, was favored with an Episcopal visitation on Sunday, 21st ult. The bishop preached twice very impressively, and confirmed ten persons. It was gratifying to see him so well able to perform those services.—*Ibid.*

CONNECTICUT.

In St. Andrew's Church, Meriden, on Friday, Feb. 26th, the Rev. S. Stebbins Stocking was admitted to the Holy Order of Priests by Bishop Brownell. Morning prayers were read by the Rev. Robert M. Chapman, the lessons by the Rev. Samuel M. Emery, and the sermon was preached by the Bishop. The candidate was presenaed by the Rev. Joseph H. Nichols, and the Rev. Messrs. Chapman, Emery, and Nichols united in the imposition of hands.—*Pract. Christian & Ch. Chron.*

We learn that the parish of Trinity Church, New-Haven, has recently resolved, in consequence of the increasing duties of the parish, to employ for the ensuing year, two assistants; and that the Rev. Joseph H. Nichols is employed as one of these assistants, while the other place is still vacant.—*Churchman.*

NEW-YORK.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW-YORK AND BROOKLYN.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, Brooklyn.—*Churchman.*

Bishop Onderdonk requests that those Deacons of this Diocese who expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests that he may be informed what consecrations of churches will be expected, and of the times, severally, at which it is supposed they will be ready.—*Ibid.*

The Rev. Moses Marcus, late Missionary to the Island of Nantucket, has been called unanimously to the Rectorship of St. Peter's Parish, Peekskill, Westchester co., in this Diocese, *vice* the Rev. Wm. C. Cooley, who has been obliged to resign on account of continued ill-health. It will at the same time be gratifying to the Church to learn, that the efforts of Mr. Marcus to sustain the charge he had assumed at Nantucket have not been in vain. The Rev. Frederic W. T. Pollard, of this Diocese, is now laboring successfully at that important and interesting station —*Ibid.*

Bishop Onderdonk has received from the wardens of Trinity Church, (including St. Luke's Chapel,) West Troy, Albany counly, the canonical certificate of the election of the Rev. William H. A. Bissel to the Rectorship of the Parish.—*Ibid.*

WESTERN NEW-YORK.

Bishop Delancy's Visitation.—On Sunday, 21st, our Diocesan preached in Trinity Church in this city, in the morning, and confirmed twenty-nine persons. Morning prayer was read by the Rector, assisted by the Rev. Marcus A. Perry, the Rector reading the preface in the office for confirmatiou. Being engaged to supply the place of an absent reverend brother, in a neighboring parish, it was not in our power to be present at these interesting services. In the evening the bishop preached again in the same church to a very large congregation. The Rev. A. C. Patterson, rector of Grace Church, read prayers. We have rarely noticed so large an assembly so perfectly silent and attentive.

On Ash Wednesday morning, the 24th, the Bishop preached in St. Peter's Church, Oriskany, and confirmed eight persons. Morning prayer was read by the Rev. Dr. Proal, assisted by the Rev. Mr. Patterson, who read the lessons. The preface in the confirmation office was read by the rector, the Rev. S. M'Hugh. The Rev. Mr. Burgess was present.

In the evening of the same day, the Bishop preached in Grace Church, in this city, and confirmed six persons; two of whom belonged to Trinity parish; this being the third confirmation since the consecration of the church in August, 1839; whole number confirmed, twenty-seven persons. The Rev. Dr. Proal read the evening prayer, and the rector, the Rev. A. C. Patterson, the preface in the office for confirmation. The Rev. N. B. Burgess was also present. We have seldom seen such a thronged church. Not only were the pews filled, but the area around the chancel and the aisles and we saw very many go away for want of seats, and many more, if they had not been content to stand, would have retired. There was very perfect stillness through the whole. One thing we remarked, which we do not remember to have witnessed before—several persons standing near the vestibule, with their prayer books in their hands and joining audibly in the service. —*Gospel Messenger.*

Missionary Appointments in Western New-York.—The Rev. Richard Smith having resigned the station of Hector and Johnson's settlement, has been appointed missionary at Corning, Steuben county, and Big Flatts, Chemung county.

The Rev. Samuel G. Appleton has been appointed missionary at West Avon, Livingston county.

The Rev. Isaac Swart has been appointed missionary at Montezuma, Cayuga county, and Jordan, Onondaga county, which have been united to form a station.

The station heretofore composed of Vienna, Ontario county, and Sodus, Wayne county, has been divided, and two new stations formed, viz., Sodus with Sodus Point and Pultneyville, Wayne county, and Vienna, Ontario county, with Newark, Wayne county. The Rev. Erastus Spaulding has charge of the last mentioned station.

The Rev. John Bayley has resigned the station at Owego, Tioga county, on account of continued disability arising from sickness.—*Ibid.*

Geneva College—At the semi-annual meeting of the Board of Trustees of Geneva College, held on Tuesday, the 26th ult., an adjunct professorship of the Greek and Latin languages and literature was established. At the same meeting, Mr. Edward Bourns, M. A., was chosen to fill the new professorship.

Medical Department.—The annual commencement was held on the 26th ult., when thirty-four young gentlemen were admitted to the honors of the institution.

The number of students during the last term has been above one hundred and thirty, showing a steady and rapid increase since the organization of this department.—*Ibid.*

NEW-JERSEY.

At the late Annual Commencement of St. John's College, Maryland, Bishop Doane was honored with the degree of L. L. D.

The Rev. George W. Freeman, D. D., has accepted a call to the Rectorship of Trinity Church, Swedesborogh, N. J., and desires letters and papers for him, addressed accordingly.—*Gospel Messenger.*

On Sunday, 28th February, first in Lent, in St. Mary's Church, Burlington, the Rev. Mr. Germain read morning prayers, and the Bishop confirmed *eighteen* persons, preached and administered the Holy Communion.—*Banner of the Cross*

PENNSYLVANIA.

The Right Rev. Bishop Onderdonk, on Sunday morning last, administered confirmation to nineteen persons in the Church of the Ascension, and in the evening in the Church of the Evangelists, forty-four persons were confirmed by the same Right Rev. Bishop.—*Episcopal Recorder.*

MARYLAND.

The Rev. Robert Prout, having received and accepted an invitation to Calvert county., Md., requests that all papers and letters be directed to him, Prince Frederick, Calvert county, Md. —*Episcopal Recorder.*

GEORGIA.

(*Correspondence of the Church Record.*)

The consecration of the Rev. Stephen Elliott, D. D. to the Episcopate of the Diocese of Georgia, took place in Christ Church, Savannah, on the first Sunday in Lent, the 28th ulto.

Morning prayer was read by the Rev. Paul Trapier, Rector of St. Michael's Church, Charleston, assisted by the Rev. Wm. H. Barnwell, Rector of St. Peter's Church, Charleston, who read the lessons. The ante-communion service was conducted by the Rt. Rev. Wm. Meade, D. D., Assistant Bishop of the Diocese of Virginia. The Epistle was read by the Rt. Rev. L. S. Ives, D. D., Bishop of the Diocese of North Carolina, and the Gospel by the Rt. Rev. C. E. Gadsden, D. D., Bishop of the Diocese of South Carolina. The sermon was preached by Bishop Meade, from 1 Tim. 3. 14. 15. The elected Bishop was presented by Bishops Ives and Gadsden. The testimonials were read by the Rev. Edward Neufville, Rector of Christ Church, Savannah, who, with the Rev. T. B. Bartow, Rector of Christ Church St. Simons, also assisted Dr. Elliott in putting on the Episcopal robe.

The Litany and communion service were read by Bishop Ives, and the post-communion by Bishop Gadsden. The concluding prayer in the consecration office and the blessing were pronounced by bishop Meade, whose indisposition prevented him from performing the whole duty assigned to the presiding Bishop.

There were present of the clergy, besides those already named, the Rev. Jos. R. Walker, Rector of St Helena's Church, Beaufort, the Rev. C. C. Pinckney, Jr. Rector of Christ Church, Greenville, S. C., the Rev. George White, Rector of St. Michael's Church, Springfield, Georgia, and the Rev. M. L. Forbes, Rector of St. Paul's Church Columbus, Mississippi.

The clergy from the interior parishes of the Diocese of Georgia, and several others from South Carolina had assembled in the week preceding the 17th January, (the day first appointed for the consecration,) and returned to their respective

parishes after its unavoidable postponement: so that their absence is not to be considered as evincing any want of zeal or interest in the matter, but rather as the result of circumstances over which they had no control.

ILLINOIS.

Fire at Jubilee College.— Singular circumstance.—Robin's Nest, the residence of Bishop Chase, is one mile from Jubilee College, the bottom land of Kickapoo Creek, covering the greater portion of the intervening distance. The Bishop rides over every few days to see that all things go on straight. During the recent very cold weather, he appeared at the chapel and remarked to the occupant, Rev. Samuel Chase, "What if a fire should break out here—how are you to get water to put it out?" (As yet there is no water on the hill, and the water for family use is hauled from a spring at some distance in small quantities, as larger ones would freeze.) Mr. C. replied that they would have to do the best they could. "Well," said the Bishop, "let a large cask full be hauled immediately, and put in the cellar, where it cannot freeze, to be ready for a fire. We don't know how soon one may happen." The water was hauled accordingly, and deposited as directed. The following night, Mr. Haskell, who slept in the second story of the chapel, was awakened by an unusual smoke in his room, and descending by an outward passage, went quietly to the room of Mr. C. and desired him to rise, as there was trouble somewhere. Mr. C. rose instantly, and stepping into the yard beheld the lower room of the chapel filled apparently with flame. Taking a closer survey, they saw that the floor directly in front of the fire-place was in a blaze, but that happily it had not yet communicated to the walls. Repairing to the cellar, they took each a bucket of water, and entering the room extinguished the fire in a moment. So rarified had the air in the room become, that it required an effort to push open the door, which immediately afterwards swung to with violence. Had the room been less tight, or had the fire been discovered half an hour later, it is probable that the noble edifice would have been consumed.—*Peoria Register.*

CHURCH OF ENGLAND.

In the present session of the British Parliament it is probable that the bill for abolishing Ecclesiastical Courts will be brought forward, prepared under the eye of the Bishop of London, and so shaped as to relieve the establishment of a great amount of odium.—*Epis. Recorder.*

Literary.

OLD LITERATURE.

COWLEY THE POET.

A writer equally excellent in prose and poetry seems to be generally regarded as a sort of intellectual bigamist. The narrowness of vulgar judgments will no more allow a two-fold excellence, than the law will allow of more than one wedded wife. It is, hence, perhaps, the poetry of Cowley has been so much underrated, so absurdly depreciated. All critics unite in praising his essays, but none dissent from an undistinguishing censure of the majority of his poetical writings. Yet he was a poet of no mean powers: nay, he was a great poet.

To those who would cast the merits of Cowley entirely in the shade, because he happened to shine with an inferior lustre, we would quote the very language he himself holds, in the preface to his Juvenile Poems:—"It is a ridiculous folly to condemn or laugh at the stars, because the moon and sun shine brighter." Cowley is neither a sun nor a moon, in the intellectual firmament and yet, he is a fixed star of no inconsiderable magnitude and of a steady brightness.

Most readers and critics follow implicitly the arrogant strictures of Dr. Johnson; forgetting, that although a shrewd, robust, manly thinker, the Dr. was nevertheless a man without much fancy, and almost completely destitute of the poetical spirit. He was a real philosopher and just critic in life and manners. He was at home with the practical moralists, but he had little or no sympathy with poets. Instances to this effect are abundant in all his writings. He misjudged Collins and Gray—he mistook a part of Milton's character, (to say nothing of the violent rancour with which he attacked his political doctrines.) He saw nothing but flatness and childish simplicity in the fine old ballads Bishop Percy revived—he dragged (literally thrust in) such versifiers as Sprat, Stepney, Phillips, Yalden, and Blackmore, into his collection of English poets. His highest idea of poetry was of that sort, in which hyperbole is prominent, or else that in which flat and strained classic similes were introduced. He used to quote a turgid passage in the Mourning Bride, as the finest or one of the finest, in the whole range of English poetry. His own Tragedy (?) of Irene is a sufficient illustration of his vicious taste in poetry. Rasselas is a singular exception It is an oriental prose poem, that is, however, of a raised and elaborate character. It is in an hyperbolical strain; gorgeous with eastern imagery. The severely simple style, Johnson seems to have had no idea of.

Johnson has given Cowley no quarter. He has extracted all the absurdity, the pedantry, the false conceits, he could find in the whole body of Cowley's poetry, and has given him the very smallest medium of praise. Yet, when we recollect that Cowley was considered the first poet of his day—that Temple has written of him as with Spenser, the greatest poet England had produced, till his time—that Milton, classed him with Chaucer and Spenser, as the three great English poets, we cannot allow ourselves to be browbeaten by the great critic, into the belief that Cowley was merely a learned man, writing verses in an ambitious style.

Cowley is, questionless, full of faults. He is often turgid and unnatural—frequently pedantic, and harsh; not seldom, he mistakes fancy for feeling, and encumbers high and noble thoughts with elaborate ornament. His Muse is often arrayed in strange disguises: too often, he seeks to improve on what is naturally beautiful, by 'the trickeries of art.' He is apt to rouge the cheek of beauty, to produce a higher color. These are great faults, 'but splendida vitia' marking a lofty genius.

But has he no merits to set off the defects? Unquestionably. He has fine sense and delicate fancy—he has deep feeling and high sentiment—he has richness of thought and a copious diction. He has attempted many things, and, as a matter of course, failed in some. In many, he has succeeded admirably. We conceive Cowley to have received a great deal more censure than he deserved. It will be our business now to point out some beauties in this once favorite, but now neglected master of the art divine, that may well stop the tongue of ignorant censure. At the same time, we will not attempt to disguise his palpable defects.

Cowley, in almost every thing he wrote, had two models constantly before his eyes—Anacreon and Pindar. His natural bent was much more inclined to that middle ground of the Lyric Poet—the poetry of philosophic sentiment, such as Horace occupies in his moral odes.

The majority of Cowley's best poems are of this class. Such, for instance, as his Praise of Poetry, a noble defence of the art poetical; and the Motto, a fine counterpart of it. Hazlitt objects, with an air of ridicule, to his calling himself (in the latter poem) 'the Muses' Hannibal,' as an incongruous image:—surely a pardonable piece of pedantry and egotism, in a pedantic age, but the critic overlooks that proud thought,

—— what sound is 't strikes mine ear?
Sure I Fame's trumpet hear;

in the same poem. In the Hymn to Light, his calling Chaos or Darkness "the old negro," is, to be sure, an indefensible absurdity, as well as an odious image. Pindar, however, (his model in serious verse,) is full of, (to our modern ears and imaginations,) incongruities and harshnesses; at least as crude and preposterous. The Complaint is a fine poem, in the melancholy, desponding strain that Cowley, at times, affected.

His professedly Pindaric odes, are, on the whole, failures. It is now generally allowed to be impossible to *translate* the obscure Grecian. The finest translator can only *paraphrase* him. Even a paraphrase or an indirect imitation seems to involve the modern imitator in a corresponding cloud of darkness. Gray has, perhaps, come nearest to the Theban eagle. Cowley says himself, of Pindar:

Pindar is imitable by none;
The Phœnix Pindar is a vast species alone.

The ode upon Dr. Harvey, though not under the head of Pindaric poems, is, essentially, of the same description, and is in the worst taste of the worst school, crowded with harsh, jangling conceits, that offend the ear as well as the taste, worthy of the school of Marini.

Cowley was also the English Anacreon. This style may seem foreign to his powers and out of his time, yet his best light pieces are in this vein, and excellent, too. I do not refer to his direct love verses, as the vast quantity of trash, under the title of the Mistress. Cowley wrote poor love verses, generally, because he wrote from his fancy. Yet, to give two examples of these, the worst, is that entitled All-over Love, which totters on the very verge of absurdity. The 'Wish' is another-guess sort of thing. As it presents a just and fair picture of Cowley the Poet, as well as Cowley the Man, I will quote it entire.

THE WISH.

Well then; I now do plainly see,
This busy world and I shall ne'er agree;
The very honey of all earthly joy
Does of all meats the soonest cloy:
And they, methinks, deserve my pity,
Who for it can endure the stings,
The crowd, and buzz, and murmurings,
Of this great hive, the city.

Ah, yet ere I descend to the grave,
May I a small house and large garden have!
And a few friends, and many books, both true,
Both wise and both delightful too!
And, since love ne'er will from me flee,
A mistress moderately fair,
And good as guardian angels are,
Only belov'd, and loving me!

Oh, fountains! when in you shall I,
Myself, eas'd of ungrateful thoughts espy?
Oh fields! oh woods! when shall I be made
The happy tenant of your shade?
Here's the spring-head of pleasure's flood;
Where all the riches lie, that she
Has coin'd and stamp'd for good.

Pride and ambition here,
Only in far-fetched metaphors appear;
Here nought but winds can hurtful murmurs
And nought but echo flatter. [scatter

The gods, when they descended, hither
From Heaven did always chuse their way;
And, therefore, we may boldly say,
That 'tis the same too thither.

How happy here should I.
And one dear she, live, and embracing die!
She, who is all the world, and can exclude,
In deserts solitude.
I should have then this only fear—
Lest men, when they my pleasures see,
Should hither throng to live like me,
And so make a city here.

This poem alone, is worth all the pieces published under the head of the Mistress, and which are eighty-five in number. The Chronicle is a love history, a poetical journal of mistresses lost and won. We are told these were all ideal. Cowley apologizes for the frequency of these attempts in amorous verse, as well as for the occasional freedom, which would pass for looseness in the present day. The remarks in his preface, "poets are scarcely thought freemen of their company, without having paid some duties and obliging themselves to be true to love." And a little further on, he says, as if by way of vindication (though we cannot think he needed any,) of the poet; "He says he is in his own practice a philosopher, nay a stoick, and yet speak sometimes with the softness of an amorous Sappho." The best light pieces of Cowley are the Anacreontics; the finest paraphrases possible, even better than a direct version. They run over with the spirit of wine and gaiety. The following piece is one of the more subdued, and a good specimen.

AGE.

Oft am I by the women told,
Poor Anacreon, thou grow'st old:
Look how thy hairs are falling all;
Poor Anacreon, how they fall!
Whether I grow old or no,
By th' effects I do not know;
This I know, without being told,
'Tis time to live, if I grow old,
'Tis time short pleasures now to take,
Of little life, the best to make,
And manage wisely the last stake.

Cowley is very happy in an eulogistic or complimentary copy of verses; as in his poems on the death of Sir Henry Wotton, and on the death of Mr. Crashaw, both fine poets and manly characters. In the latter poem the Muse of Cowley wears a more holy garb, and speaks in more sacred tones, than she usually employs. The ode to Hobbes contains the finest eulogy that great writer ever received. The poem on the death of Mr William Hervey, (a monument of friendship,) includes that generous burst of sentiment, in which he calls on the stars to witness the pure intercourse of scholars, that subsisted between his friend and himself.

Say, for ye saw us, ye immortal lights,
How oft unweary'd have we spent the nights,
Till the Ledean stars, so fam'd for love,
Wonder'd at us from above!
We spent them not in toys, in lusts, or wine;
But search of deep philosophy,
Wit, eloquence, and peetry,
Arts which I loved, for they, my friend, were thine.

Cowley was a true friend and a sincere man. Doctor Sprat speaks of him always in a strain of eulogy, and he seems to have charmed all who came in contact with him. On hearing of his death, the king, (a judge of genius, if not of virtue in man,) is reported to have exclaimed, "He has not left a better man behind him in all England." For this very monarch allowed the poet to be a political drudge for the greater part of his life. Vain eulogy; that comes too late! Disgraceful to his sovereign was it, that such a noble spirit should have been fretted by petty cares, and vexed by real anxieties, instead of warming his genius, as well as his blood, cold in age, by the sun of his royal bounty.

Cowley was *always* sincere, and neither could neglect change his principles, nor fortune alter his creed; loyal to his king as well as to his friend. He died, and the earth that received his frame, "worn with the storms of state," into her breast, received a generous and a manly heart; one, honester than which, never beat in human bosom. J.

Topics of the Times.

WAR.

"ON EARTH, PEACE."

There is no greater evil in this world than war. I mean war of man's creating and the Devil's designing. And yet so easily are the mass of men led away with the false glory of war, so readily are the weak eyes of foolish men blinded by the shows and splendor and brilliant circumstance that attend all actions in "the tented field," that for one man of unspeakable courage who dearly loves peace, you may find ninety-and-nine cowardly fools, who affect the trade and thirst for the spoils of war.

Though Hobbes has asserted war to be "the state of nature," yet will no man be so absurd, as to speak of war as the fit employment of civilization. As the world grows older, and society becomes wiser, wars have comparatively died out, though it is to be feared the causes of war will never become extinct. The policy of peace is becoming more manifest, as well as the crime and folly of war. There cannot be a stronger proof of the short-sightedness of men, than the fact, that war has always occupied a high position as a profession; the exercise of arms being regarded the profession of a gentleman. Ought it not, rather, except in the case of the war of patriotism, or that holy war, that is waged by principle and freedom, to be regarded with horror? The world's heroes have, too long, been martial heroes. The world's famous victories, too often, strifes of ambition or revenge, and for blood and spoils. Is not the true hero, the martyr, and the greatest conquest, self-victory? But most proceed on a wrong principle, in their arguments for war. "If men knew rightly (says wise Owen Felltham,) how to value peace, as is the empyreal heaven, this lower world might be; where all the motions of the comprehending orbs, all the several constellations, and the various position of the stars and planets, produce a beauteous chorus, and a harmony truly ravishing." This, we fear, is a knowledge that can never become universal. It is the creed of calm thinkers, now; but calm thinkers are seldom to be found amongst the leaders of armies.

Let us only look at the apparent and palpable ills that follow in the train of war. War puts a stop to trade, destroys the free intercourse of States and of opinion, paralyzes every species of business and employment; obstructs the path to national improvement; clogs even individual progress, deadens the moral energies of a whole people. Or rather, it employs all their energies in war, alone. It merges the civilian in the soldier. *Cedunt arma togæ*, is reversed. The sword (the weapon of destruction,) is made more honorable than the sceptre of Justice. The learned clerk or fruitful writer is, then, a drone. Eloquence is lost in the din of contending armies. Brute force or wily strategy, quite overpower reason and conscience. The law of Might is superior, here, to the law of Right. In a word every evil attends on war, (the evil of evils,) robbery, rapine, murder, hatred, revenge, lust. Shakespeare has drawn a vivid picture of the miseries of war, in a shaggy landscape, whose uncultured fields present a subject fit for the pencil of an English Salvator.

Her vine, the merry cheerer of the heart,
Unpruned dies; her hedges even-pleached,
Like prisoners wildly overgrown by hair,
Put forth disorder'd twigs; her fallow leas,
The darnel, hemlock, and rank fumitory,
Doth root upon; while that the coulter rusts,
That should deracinate such savagery:
The even mead, that erst brought sweetly forth
The freckled cowslip, burnet and green clover,
Wanting the scythe, all uncorrected, rank,
Conceives by idleness; and nothing teems,
But hateful docks, rough thistles, kecksies, burs,
Losing both beauty and utility.

Henry V.—Act V.

Impolitic, however, and cruel, as is war, it is worse, for a reason too often disregarded; and that is, not only for the devastation of territory or the reckless endangering of life, but rather for the indifference to man, our brother, to man our fellow, it begets. In war, our enemy is regarded as a wild beast. He is to be hunted down. If a subaltern, his death is wholly immaterial. If a general, he is treated with a certain distinction. Morally, the private soldier is the equal of his leader. But war is a wild aristocracy.

War is, sometimes, necessary, I have said, there is a holy war; a war against tyranny, corruption against despotism and misrule. There is a war o principle—a defence of the weak and the oppressed against the strong and the oppressor—a helping o the overborne and miserable There is a holy alliance of force with weakness; of right with might; of power with principle. Most wars are of a very different complexion. Generally, war is the offspring of individual or national ambition, or else it results from the petty jealousies of governments, and the private piques of ministers and cabinets. A nation may become involved in a long and devastating war, by the ignorant rapacity of a king, emperor, stadtholder, or czar.

The triumph of Christianity is the reign of peace. Its tenets are of that character. The Saviour of man is also "the Prince of Peace." The precepts of his Gospel are the texts of the wisest and the most liberal policy, viewed, merely, in the light of policy. In profane, or rather civil history, the wisest generals, always, brave soldiers too, have ever been prudent and humane pacificators: Fabius, Brutus, Gustavus Adolphus, the Prince of Orange, Washington. All men of the same stamp; at once, heroes, statesmen, pacificators.

At the present time, it behooves us, to think a little seriously of this scourge of nations. In our own case there is need of peculiar forbearance, not only from motives of interest, but also from a regard to justice. Maine, by her precipitancy, has well nigh placed us in a contest with Great Britain. Is a local feeling to influence our broad Union? Is a State quarrel to become a government quarrel? Are there no concessions to be made on either side? Let us not forget our old relation to our mother land. True, she was a harsh parent, still are we not sprung from the loins of her children? These points deserve consideration.

We are happy to see the fair tone the Press has universally displayed in the matter; dissuading from a war ignorantly and incautiously entered upon. It is without the province of this journal to decide on the question. Yet, we pray "deliberate, sage, and public care" may mark our councils and guide our statesmen. It is rumored that Mr. Clay is to be sent on a treaty of pacification to the Court of St. James. Such an office is the highest mission a public character can undertake. Mr. Clay's success at Ghent points him out as

the most appropriate selection, that, perhaps, could have been made. The wisdom (gained by long experience,) of our Chief Magistrate, and the noble intellect (which must, from the nature of things, love peace,) of his Secretary of State, conjoined, it is to be hoped, will avert the dire evil.

In a just cause, a cause of right or principle, we would wish lasting dumbness on that tongue that would sue for peace ; but, in a cause of doubtful right, where the point at stake may not be essential, on which many of us are disagreed ; on which most of us are to seek, to plunge this nation into a war, thereby bringing ruin upon thousands, self-destroying ourselves by wanton exposure and a defenceless position, is, to say the least of it, at once impolitic, unchristian and cruel.

THE SENECA INDIANS.

From the Sun of February 11, we cut the following article ; the most sensible view we have yet seen taken, of the important subject of a removal of the Indians.

"Ever since the establishment of our government we have been involved in difficulties of one kind or another with the Indian tribes. Upon no other subject has the administration, no matter in whose hands it might be, suffered as much reproach and censure as upon this. And we are compelled to add, that upon no subject has there ever been an equal amount of sickly and ill-directed sympathy. If the Indians invaded our settlements, surprised our peaceful citizens, doomed to indiscriminate slaughter the aged and the young, the defenceless female and the sleeping babe, wrapping the mangled bodies of all in a red winding sheet of flames from the walls of their late happy dwellings, dancing around the dreadful funeral pile and brandishing their bloody weapons with the ferocity of demons, there were those among us who would excuse all this, saying that the Indians had been provoked to it ; and that it was only retributive justice. If we carried back the war to punish them for their savage butcheries, we were denounced as being guilty of cruelty and oppression.

In like manner every peaceful negotiation made with them, every foot of territory purchased of them, no matter upon what terms, or for what price, has been ascribed to deception, fraud, bribery, or intimidation. On all occasions in which the Indians are concerned, we are sure of hearing these cries of sympathy raised in their behalf. Why is it ? Is this great Republic in truth guilty of the wrongs ascribed to it ? Has its treatment of the red men evinced a disposition to exterminate, to oppress, or to defraud them ? Has it sought, as its strength increased, to trample under foot the weak and decaying remnants of a once powerful race, the original occupants of the soil ? Has it so conducted as to change the nature of the Indian, root out all the feelings of humanity from his heart, make him spurn civilization, and prefer to lead a savage life ? If so, the world should know it, and the American Republic should be held up to the scorn of all mankind. If not, the world should know it also, in order that our reputation may be protected, and the tears of a sickly sympathy be appreciated at their worth.

It cannot be denied that there is, in truth, much in the condition of the Indians to excite our sympathy and demand our guardian care over them. If we look with sadness upon the fading leaves of autumn, the dying glories of a single year, which another spring will renew, how can we avoid a deep feeling of melancholy as we behold a race of men who, but a few years since, were powerful in numbers, and proudly roamed, fearless and free, in possession of nearly one quarter of the world, now broken in spirit, reduced to a feeble band, retiring towards the setting sun, and apparently doomed, at no distant day, to pass from the earth and live only in history and tradition ?

But can the United States government be blamed for this ! What are the acts of which it has been guilty tending to produce this result ? Our attention has been closely given to the history of the treaties, negotiations, and transactions with the Indians, ever since our imagination was first excited by the fictitious charms which poetry and romance had thrown around them, and in all candor we say, without hesitation, that we can discover no instance in which there has been any effort or any design on the part of the government to oppress or wrong them in any way. On the contrary, it appears to us, that great and commendable diligence has always been exercised for the promotion of their best interests, and the amelioration, as far as possible, of their unhappy fate. In saying this, we do not deny that individuals may have grossly defrauded them, or that the agents of government may not on some occasions have abused their trust. We speak only of the acts of the government, for which it can be properly held responsible.

Every person who examines the subject calmly will find after all that the cause of the unhappy condition of the Indian, as of the African race, lies in their nature—the nature which an omniscient God has given them. For this neither the white man nor his government can be in fault. We cannot change their natures any more than they can change the color of their skin or the leopard his spots. We have sent missionaries among them, we have surrounded them with the benefits of civilized life, but in spite of all our efforts they are Indians still, and are determined to remain so. They easily contract our vices, but what we call virtues they despise. We here speak of the mass of them, admitting of course, that there have been a few splendid exceptions.

We have been led into these general remarks, which apply to nearly all the tribes alike from an examination of several papers that have recently appeared in regard to the treaty for the removal of the Seneca Indians from this state The Society of Friends, acting, we believe, from sincere and humane, but, we apprehend, most mistaken motives, have made a strenuous effort to have the treaty repealed, charging that the Indians have been defrauded in the negotiation, and that their chiefs were bribed to sign the treaty. Our space will not allow us to go into an examination of the evidence upon this subject. Those who desire to take it up in all its details can do so by referring to the book published by the Society of Frends, and the reply thereto, entitled "An Appeal to the Christian Public," by Nathaniel T. Strong, one of the chiefs of the Seneca tribe. The latter is an educated chief, and he repels conclusively to our mind the allegations made against the treaty.

But leaving this question entirely out of view, he satisfies us that the claims of humanity and mercy absolutely require that the treaty should be carried into effect, and the Indians removed. The opposition to removal we are convinced does not originate with them. It is in this case, as in all others, there are white speculators, sharpers, and dissolute wretches who have gone among them, who feed upon their substance, and demoralize and degrade them in their habits, it is from this source that opposition springs, and it is to avoid pestilence, both moral and physical, thus introduced from civilized society, that the most intelligent and worthy chiefs of the tribe desire to take their people to a new home beyond the Mississippi, as the only means of preserving them from total destruction.

That they have not been imposed upon in regard to the price of their land in this state, is sufficiently apparent from the treaty itself. The conditions of the treaty are, that in consideration of their surrendering to the government the 435,000 acres of wild land at Green Bay, and to the *Ogden Company*—pre-emptionists under purchase from Massachusetts—the 116,000 acres which they hold in this state, the United States conveys to them 1,824,000 acres beyond the Mississippi, and give them $400,000 to defray the expense of emigrating —while the pre-emptionists are to pay them in cash $213,000, in addition to what they have already paid the state of Massachusetts ; as an inducement for them to vacate the land.

In conclusion we ask attention to the following passage from Mr. Wright's speech, in the Senate, which gives a true picture of the condition of the Indians where they are. Can any man read it without horror, or fail to approve the conclusions to which it arrives :—

"Superadded," he said, "to all the other vices which have never failed to be imparted to the Indian from associations with our cities, seduction and prostitution of the Indian females are said to have become frightfully common ; and that the most dreadful of all the consequences of pollution of this sort, has reached the tribe, and is rapidly spreading itself among this portion of it.—Thus a scourge more deadly and fatal than any other which has ever afflicted the nation—a scourge unknown to the Indians until the white man was known, is sweeping over this small remnant of the once proud Seneca Nation ; sowing the seeds of a slow and miserable and lingering death around the germs of life. The statement before him expressed the confident belief that a majority of the children born alive in the nation, die within the age of twelve months, many from exposure, from want of proper nourishment, and ordinary comforts, from the carelessness of parents, and not a few from disease inherited from the mother.

"He would not, he could not dwell upon this picture ; and yet there are those whose mistaken sympathy would hold these people where they are, to perish under the load of vice which surrounds them, pervades their society in every form and is sweeping them into the grave with unexampled rapidity. Not so with him. He would change their condition. He would remove them from the contamination which surrounds and is overwhelming them. He would place them where they may again be Indians—where they may again have the motives before them of ambition, of enterprise, of profit which stimulate the Indian—and where, secure from the encroachments of the whites, they may again become independent, and free, and virtuous."

[*From the Commercial Advertiser.*]

PARIS, Feb. 6, 1841.

The government has received despatches from Alexandria, of the 23d, which confirm three important facts in the settlement of the Eastern question—that Mehemet has obtained the hereditary rule of Egypt—that his entire army, under the command of Ibrahim and Soliman Pachas, amounting to only sixteen thousand men exclusive of ar-

tillery, has arrived at Cairo, and finally that the Turkish fleet has been surrendered to the Turkish commissioners who were authorized to receive it The fleet has been towed out of harbor, but having been dismantled of its guns and ammunition, it will remain a few days in the roadstead, until they are re-embarked. The English Admiral Walker takes the command.

The armaments of France do not abate, and some idea may be formed respecting them, from the fact that the extraordinary credits demanded by the ministers amount to 722,538,000 francs, of which, 416,000,000 only are for public roads, maritime ports, canals, and railroads; 75,000,000 are required for the construction of four new fortified towns, and one new fort, together with the repair of the fortifications of thirty-two towns, seven fortresses and two castles.

Among the fortified towns to be repaired and strengthened are Cherbourg, Toulon, Lyons, Bayenne, Brest, Sedan, Dunkirk, and Grenoble.

Seventy-four millions are to be expended as follows; new stabling for 27,500 horses; new barracks for 50,000 infantry; new military hospitals with 30,000 beds; new storehouses for 900,000 quintals of corn or flour; additional gunpowder stores for three millions of pounds; a penitentiary for condemned soldiers; 14 prisons for soldiers.

These extraordinary credits calculate only upon 140,000,000 for the fortifications of Paris, but when Louis Philippe has spent that sum, he will doubtless find means of continuing the work at the expense of his subjects.

The minister of marine is to have 44,000,000 for a new arsenal at Cherbourg, one million for Saint Malo, two millions for the construction of Fort Bayard, intended for the defence of the roadstead of the Isle of Aix, and a million and a half for increase of the maritime barracks at Brest, Rochefort and Toulon.

The standing army of France will be kept at 500,000 men, whose duration of service is to be eight years, but one half of them, after having served four years, will be allowed leave of absence, and be incorporated as a corps of reserve, liable to be called into active service; by this means, the nation will save about half the expense of maintaining so large a force. This is the Prussian system of a certain number of battallions under arms, and others consisting of the *landwehr* or reserve of retired soldiers, who are called out at regular periods for exercise and inspection.

The Austrian contingents for the present year are 94,000 men, viz: 44,000 from Germany, 12,000 from Italy, and 38,000 from Hungary.

The Prussian forces in Westphalia and the Rhenish provinces already amount to 91,536 men.

The Bavarian army is complete for active service. Each regiment has a third or reserved battalion added to it, thus increasing the effective from 1601 to 2084 men.

England is not behind hand in increasing her naval force; enrolments of seamen and marines are pursued with activity. The Mediterranean fleet has been reinforced, among other ships, by two of 120 guns.

The fortification bill has been passed by a majority of 237 against 162. None of the amendments were adopted except one by M. Lherbette, declaring that Paris shall never be classed among fortified places, so as to subject it to military régime except by virtue of a special law. Marshal Soult declared that as a general principle he would have opposed the amendment, as calculated to disturb the usual right; but that, in order to tranquilize the Chamber and the inhabitants of Paris, he had no objection to the insertion of a clause in the bill embodying the proposition of M. Lherbette. This was accordingly done.

The 70,000 troops latterly assembled in and about Paris have been severely decimated by disease, in consequence of insufficient sleeping accommodations. Entire battalions are still lying on straw or rather within it, for want of sufficient coverlets. All the military hospitals are filled with sick.

The prospect of an approaching signature of the commercial treaty between England and France, by M. Guizot, seems to have aroused the manufacturers of St. Quentin, who were the greatest adversaries of any innovation on the restrictive trade. The Chamber of Commerce in that town are taking measures to obtain samples of English thread, cotton and woolen cloths, silks, &c., with information as to the machinery of their rivals, in order to excite the energies of the French manufacturers so as to drive the English out of the market.

Beet root sugar has, it is said, gained a step since the ministerial measure for annihilating this manufacture in favor of colonial sugars. The beet can now be made to produce 10½ per cent of sugar from a given weight of the root.

The publication of fictitious letters by several Paris journals, with intent to lower the King in the estimation of the people, as referred to in my last, is likely to prove a more serious matter than was at first imagined. The responsible director and the editor of *La France* are arrested on a charge either of having forged the letters with the name of Louis Philippe, or of having uttered them with a knowledge of the forgery; but the precise ground of the charge is not yet made known.

The trial of the regicide Darmes is not yet fixed.

The Government seems to be taking serious measures for the colonization of Algeria. The new governor, General Bugeaud, has taken for his motto, *ense et aratro*. If this plan should be crowned with success, it will be a most important event for Europe in general, for Algeria will take in the surplus population of the whole continent, and afford a new market for commerce. A skilful Swiss agriculturalist has just made the tour of Algeria, to choose a spot for a Helvetian colony of three thousand of his countrymen—each of whom is provided with a small capital.—All that he asks of the French cabinet is to provide houses for them on their arrival. He seems to have fixed upon Bona, in the direction of Philipeville. This colony would be followed by a similar one in the rich valley of Sessaf. A certain number of farm houses would be first erected on a plan calculated for defence as well as for culture. The settlers are to be exempt from taxation for ten years. Three or four millions of francs are considered sufficient to defray the expense of the preliminary measure, which would probably turn the tide of emigration toward the shores of Africa.

A decree of the late governor-general offers grants of land, thirty acres in amount, and houses, at Blideh, Coleah, and Cherchell, to each agriculturist or family.

Philippeville has four thousand five hundred inhabitants, and its national guard consists of one thousand men. Bona has three thousand European residents, of whom 1345 are Maltese, 1116 French, 553 Italians, 94 Spaniards, and the remainder Germans Swiss, Belgians, and Greeks.

The departure of the Spanish refugees regularly continues. Upwards of 8000 are reported to have entered Spain by Junquieres, and 2460 had passed through the province of Huesca.

The Spanish government has replied to an official question of the French Cabinet, that the amnesty will extend even to deserters who quitted the Queen's army with arms and baggage.

The suppression of the convents in Argau excites vigorous opposition. The three small Catholic cantons, Uri, Schwitz, and Unterwald, have demanded the convocation of an extraordinary diet, in order to examine whether the act be legal or not, inasmuch as the treaty of 1815 stipulates for the preservation of those religious establishments. Fribourg has joined the petitioners, and a fifth canton will probably be found on the same side of the question, without which the petitions will be invalid.

The pope's nuncio has arrived in Argau with a formal demand of the Holy See to respect the treaty of 1815, and Austria is favorable to the Catholic claims.

Miscellaneous.

[CORRESPONDENCE OF THE RECORD.]

MR. EDITOR: I am very happy to be informed by your correspondent, "W.," who has taken upon himself to be spokesman for Bishop Whittingham, that "that gentleman," does not write himself Bishop of the Catholic Church in Maryland. But, in truth, I wish Bishop Wittingham had a better apologist; for to even my old eyes, there is curious logic in what he tells us Bishop Whittingham *does* sign himself. He, it would seem, makes him out to be a bishop of neither *this*, nor *that*, nor the *other* church. Pray what sort of a bishop is that, who belongs to neither *this* nor *that* nor the *other* church? To the plain people up my way, this is a complete puzzle, and we hope you will get us out of the difficulty. We wanted that he should call himself bishop pertaining to the whole church, but he prefers calling himself bishop pertaining to neither this, that, nor the other church. Now, of course, we pretend not to a hundredth part of Bishop Whittingham's knowledge of Church History. We have tried to glean a little, here and there, and picked up something about names, at least. But never yet have we heard of a church which was neither *this*, *that*, nor the *other;* unless it was the Church of the Nothingarians, or the No-sectarian sect. True, we have been told by our betters, that heretics and broachers of new opinions have been both shy and sly about words and names—were fond of wrapping themselves up in misty expressions, and covering their hobbies over with old words used in new senses. I hope and trust there is nothing of this here: but such plain folks as we, are posed by this queer language, and hope to be pardoned, therefore, for speaking in a plain way and asking for information.

Then, again, we are in difficulty about the *reason* why Bishop Whittingham is a bishop of neither this, that, nor the other church. It is because he knows of but one bishop in a diocese. But *one* bishop, Mr. Editor? What can he mean: and why should that be a reason for signing as he does? Is there not such a thing as an assistant bishop? In such a case he would know of *more* than one, how would he then sign? Moreover, may there not be such a thing as a bishop of *another* church in the same diocese? In the diocese of Bishop Whittingham, for instance, may there not be a Roman Catholic bishop? But, no, no,—I think this "W." would make Bishop Whittingham say *not*. An idea strikes me. This "W." would have us believe Bishop Whittingham does

not think the Roman Catholic bishops genuine bishops—nay no bishops at all—not even belonging to the true church. I have it: that 's the idea, I 'll warrant it; and very glad I am, for I had been told that Bishop Whittingham, like some I had heard of among the new school, growing up in our Protestant Church, made light of the Reformation—thought we had wandered too far from the Church of Rome, and must make haste back again. I thought it was not so, and now, if I reckon right, he would call the Church of Rome nothing but a nest of schismatics and heretics; its bishops, no bishops at all; and its members, within his diocese, (at least,) as having no spiritual head but himself. This is capital; so far as church pretensions go, it is the highest churchmanship I have seen for a long time; and as I love such churchmanship dearly, I am rejoiced to see it.

It I am right about Bishop Whittingham's opinion, I am truly lucky. I shall now have an answer to those who may say he is slipping down that slippery road, which lead to the doors of "the mother of harlots." But one thing I hope he will not fail to do, in connexion with this claiming jurisdiction over the Romanists. I hope that after he has got their *Church* away from them, he will not try to get their *prejudices* away too, by making them imagine we believe pretty much as they do. O! Mr. Editor, how it has made me feel sometimes, when I have remembered old Cranmer, Latimer, Ridley, and Hooper, and their faggots, to think that all they were burnt for was a mistake! that they and their fellow martyrs and confessors reformed too much! that Protestantism itself has grown ultra, and needs sadly a reformation backwards! I always knew the Romanists had plenty to say about the errors of the Reformation; little did I dream I should live to hear those, whose forefathers purchased that Reformation by toil, by anguish, and by death, chanting the same miserable ditty. I wonder if it is such offences of our forefathers, which we pray God not to remember against us in our solemn litany.

But I will believe myself alarmed without due cause. Bishop Whittingham, (who is a good helmsman I trust, a good man I know him to be,) will complete the work he has begun. He will not only show the Romanists that they have no *Church*, but some untrue *doctrine*—that the Reformation was an issue worth shedding even blood for, and that he is one of its staunch defenders, following in the steps of Cranmer, Latimer, Ridley and Hooper here below, as a preparation to share their blessed lot above. Yours truly,

JOHN SMITH.

[For the Church Record.]

RUBRICATED 18MO. PRAYER BOOK.

Mr. Editor,—Your correspondent "Clericus," in the Church Record of the 6th inst., adopts the following quotation as his motto—

"A larger space [?]
Is filled by puffs and all the puffing race."

and labors lustily to substantiate his claim to the proud distinction of a puffer. Be it so: let him enjoy himself in his own smoke,

I did not wish to occupy your columns again, to the exclusion of better reading; but as "Clericus" has dwelt so much upon the *rubrics*, I desire to say a word or two on the subject. All other things equal, the fact of the *rubrics* being printed in accordance with the literal signification of the term, gives the rubricated book a paramount claim to the patronage of Churchmen. To be sure "Clericus" says "Dr. Seabury, who has given HIS *imprimatur* to the book, solemnly [?] excepted to the rubrics printed in red ink." Possibly he may have done so; I know not that he did. But I do know that Dr. Seabury has held the following very just language in relation to a Rubricated Prayer Book:—

"*Rubrics*.—The term *Rubrics*, (from the Latin *ruber*, signifying *red*,) as is well known, was originally given to the directions in the Prayer Book for the use of the various parts of the service from the circumstance of their being formerly printed in *red*. For these two hundred years past, however, the term has been a practical misnomer; the *rubrics* have been *nigrics;* and while the irregular members of the Church have disregarded them, even her best friends, have, by a tacit agreement, permitted them to be cast into a *darker* shade than their authors ever contemplated. We are happy to learn that the Rubrics are at length restored to the rights of which they have been so long and unjustly deprived."

When I made a statement of facts in a former paper, I endeavored to do it plainly and mildly. What I said has not, and cannot be controverted I considered "Clericus" wrong in more than one sense. He had no business to appear as a partisan puffer; and in all his attempts to "define his position" he but wanders farther into error. H.

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TERMS

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Peoria Co., Jan. 16, 1841

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New York, November 2, 1840. 1tf.

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